

# LATTER DAY SAINTS SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8, 9.

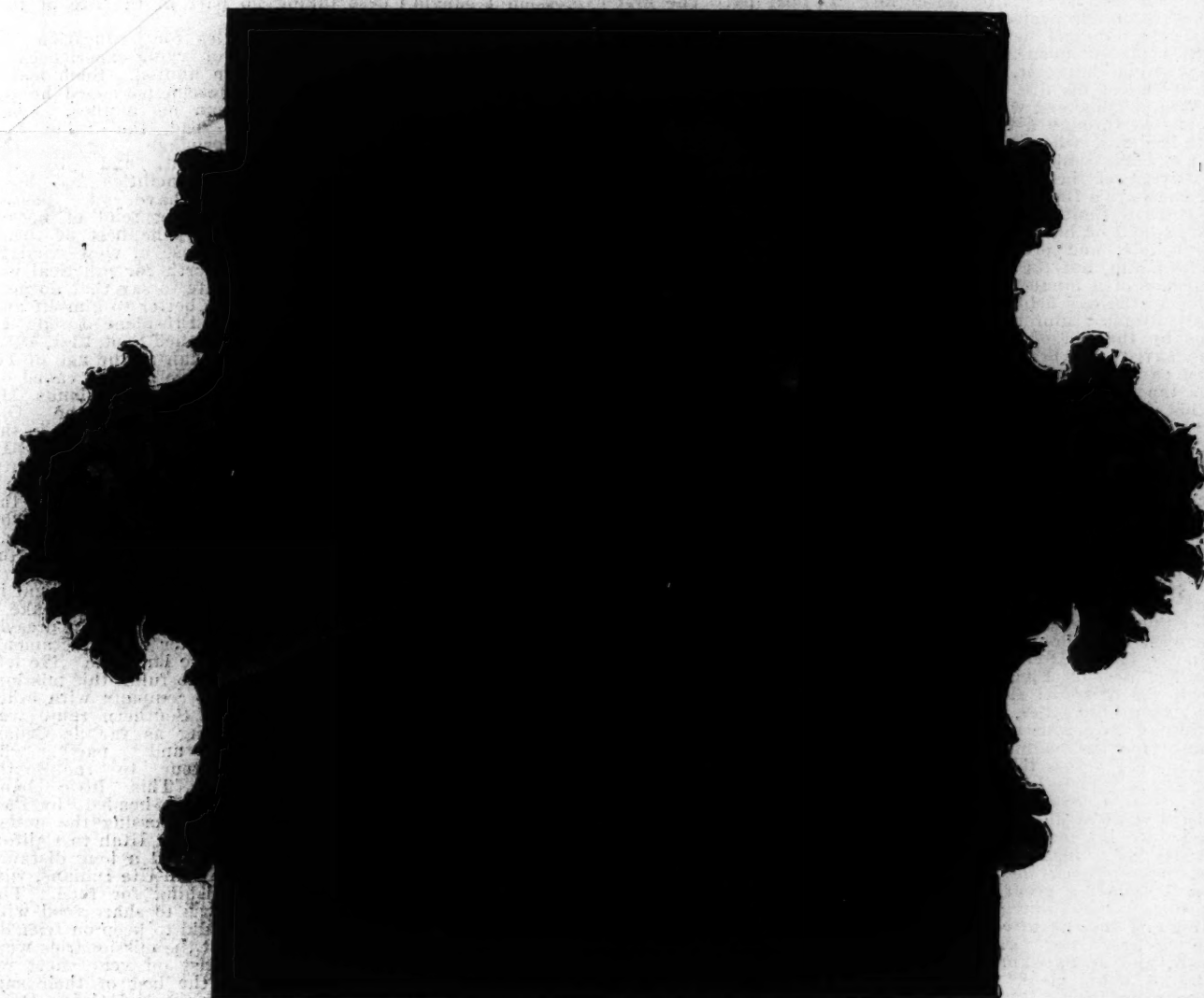
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## SKETCH OF THE LIFE OF PRESIDENT JOSEPH F. SMITH.

BY APOSTLE MATHIAS F. COWLEY.



PRESIDENT JOSEPH F. SMITH.

For twenty years President Smith has been Second Counselor of the Church of Jesus Christ of Latter day Saints. He was born Nov. 13th, 1838, in Far West, Caldwell county, Missouri. The period of his birth was a stormy one in the history of the Church—a time when it was but in its infancy. His father, Hyrum

Smith, the Prophet's faithful brother, was all and more to Joseph than Jonathan was to David. In life they lived, labored and suffered together, and when their time came, died like men filling the martyr's grave for the salvation of mankind. Mary Fielding, the mother of Joseph F. Smith, was a native of England.

and for energy, faith and determination, coupled with good business abilities, was a most worthy and suitable companion for her noble husband. A few days previous to the birth of Joseph F., his father and uncle, Joseph, with other brethren, were betrayed into the hands of armed mobocrats, through the cruel

treachery of George M. Hinkle. Being courtmartialled, they were sentenced to be shot, but this failed, by the interposition of Providence through Gen. A. W. Doniphan. They were then hustled off to prison, but before starting were allowed a few minutes to bid farewell to their families, being told they would never see them again. With such scenes being enacted, with mob rule holding sway, plunderings, drivings, imprisonment without trial, or conviction, poverty and distress, at such a time was Joseph F. Smith born into the world. His childhood days were spent amid scenes of persecution and hardships, which resulted in the martyrdom of Joseph and Hyrum Smith. His mother left Nauvoo in 1846, as an exile from her home and country, for no other cause than that of worshipping God according to the dictates of her own conscience. Although at this time Joseph F. was but a lad of 8 years of age, he drove an ox team for his mother across the state of Iowa. During the sojourn of the family at Winter Quarters, Joseph was occupied as a herd boy, in which he took special pride, feeling that his mother's cattle were the only means by which they were to make their exodus across the great plains of the "Far West." Even after reaching the valley Brother Smith was engaged in herding, and so close and conscientious was his attention to duty that he never lost a "hoof" through neglect or carelessness; this attention and devotion to responsibilities placed upon him has always marked his character, and is seen in all the labors of his life. During his trials at Winter Quarters, while herding cattle, he passed through a thrilling experience with Indians, who suddenly came upon him and his companions for the purpose of driving off their cattle. In the exciting chase, two Indians, one on either side of Brother Smith, rode up to him, and taking hold of his arms lifted him from the saddle, and probably would have scalped him, but for the unexpected appearance of a number of men who were going to the hay field. The Indians suddenly dropped him to the ground, and thus by the aid of Providence his life was saved; his bravery and fidelity to trust saved the cattle. President Smith was taught by the example and precept of his noble mother that in the performance of all duties and labors, he should go to the Lord in prayer. As a striking illustration of the faith with which he became imbued in his early boyhood, by the example of his mother, we present the following incident, related by President Smith, in his own language:

"In the spring of 1847 a portion of our family crossed the plains, following the pioneers to the valley of the Great Salt Lake, the remainder of the family intending to proceed on their journey to the west the following spring.

In the fall of 1847 my mother and her brother, Joseph Fielding, made a trip down the Missouri river to St. Joseph, Mo., about 150 miles, for the purpose of obtaining provisions and clothing for the family for the coming winter, and for the journey across the plains the following spring. They took two wagons with two yokes of oxen on each. I was almost 9 years of age at this time, and accompanied my mother and uncle on this journey as a teamster. The weather was unpropitious, the roads were bad, and it rained a great deal during the journey, so that the trip was a very hard, trying and unpleasant one. At St. Joseph we purchased our groceries and dry goods, and at Savannah we laid in our store of flour, meal, corn, bacon and other provisions. Returning to Winter Quarters, we camped one evening in an open prairie on the Missouri river bottoms, by the side of a small spring creek, which emptied into the river about three-quarters of a mile from us. We were in plain sight of the river, and could apparently see over every foot of the little open prairie where we were camped, to the river on the southwest, to the bluffs on the northeast, and to

the timber which skirted the prairie on the right and left. Camping near by, on the other side of the creek, were some men with a herd of beef cattle, which they were driving to Savannah and St. Joseph for market. We usually unyoked our oxen and turned them loose to feed during our encampments at night, but this time, on account of the proximity of this herd of cattle, fearing that they might get mixed up and driven off with them, we turned our oxen out to feed in their yokes. Next morning when we came to look them up, to our great disappointment our best yoke of oxen was not to be found. Uncle Fielding and I spent all the morning, well nigh until noon, hunting for them, but without avail. The grass was tall, and in the morning was wet with heavy dew. Tramping through this grass and through the woods and over the bluffs, we were soaked to the skin, fatigued, disheartened and almost exhausted. In this pitiable plight I was the first to return to our wagons, and as I approached I saw my mother kneeling down in prayer. I halted for a moment and then drew gently near enough to hear her pleading with the Lord not to suffer us to be left in this helpless condition, but to lead us to recover our lost team, that we might continue on our travels in safety. When she arose from her knees I was standing near by. The first expression I caught upon her precious face was a lovely smile, which, discouraged as I was, gave me renewed hope and an assurance I had not felt before. A few moments later Uncle Fielding came to the camp, wet with the dews, faint, fatigued, and thoroughly disheartened. His first words were: 'Well, Mary, the cattle are gone!' Mother replied in a voice which fairly rang with cheerfulness, 'Never mind, your breakfast has been waiting for hours, and now, while you and Joseph are eating, I will just take a walk out and see if I can find the cattle.'

My uncle held up his hands in blank astonishment, and if the Missouri river had suddenly turned to run up stream, neither of us could have been much more surprised. 'Why, Mary, he exclaimed, 'what do you mean? We have been all over this country, all through the timber and through the herd of cattle, and our oxen are gone—they are not to be found. I believe they have been driven off, and it is useless for you to attempt to do such a thing as to hunt for them.'

'Never mind me,' said mother. 'Get your breakfast and I will see,' and she started toward the river, following down the little stream. Before she had proceeded out of speaking distance the man in charge of the herd of beef cattle rode up from the opposite side of the creek and called out: 'Madam, I saw your oxen over in that direction this morning about daybreak,' pointing in the opposite direction from that in which mother was going. We heard plainly what he said, but mother went right on, paid no attention to his remark, and did not even turn her head to look at him. A moment later the man rode off rapidly toward his herd, which had been gathered in the opening near the edge of the woods, and they were soon under full drive for the road leading toward Savannah, and soon disappeared from view.

'My mother continued straight down the little stream of water, until she stood almost on the bank of the river, and then she beckoned to us. (I was watching her every moment and was determined that she should not get out of my sight.) Instantly we rose from the "mess-chest," on which our breakfast had been spread, and started toward her, like John, who outran the other Disciple to the sepulchre, I outran my uncle and came first to the spot where my mother stood. There I saw our oxen fastened to a clump of willows growing in the bottom of a deep gulch which had been washed out of the sandy banks of the river by the little spring creek, perfectly concealed from view. We were not long in releasing them from bondage and get-

ting back to our camp, where the other cattle had been fastened to the wagon wheels all the morning, and we were soon on our way homeward bound, rejoicing.

"This circumstance was one of the first practical and positive demonstrations of the efficacy of prayer I had ever witnessed. It made an indelible impression upon my mind, and has been a source of comfort, assurance and guidance to me throughout all my life."

The impression made upon Joseph's mind by this striking answer to his mother's prayer, has never left him, but has done much to encourage him in meeting every responsibility; causing him to realize that no matter how arduous the task the Lord will not fail those who put their trust in Him. Crossing the plains from Missouri river, to the Salt Lake Valley, Brother Smith (though less than 10 years of age at that time) drove two yokes of oxen attached to a heavily laden wagon, the entire distance of more than one thousand miles.

Reaching the valley of Salt Lake with his mother, Sept. 23d, 1848, he continued in charge of the cattle as herd boy for several years, and never lost an animal, notwithstanding the great number of large wolves in the valley. This work of herding was interchanged with plowing, harvesting, canyon work, etc., idleness taking no part in the life of this noble man.

The opportunities for education in those early days of trying experiences of the Church, were limited. Such learning as Brother Joseph possessed he acquired chiefly from his mother. She taught him to read the Bible during their pilgrimage across the plains, in the tent, and by the camp fire. Such facilities as have been afforded him have not passed by unimproved. Being fond of books, he reads extensively the best of them, always with a purpose in view—viz.: to learn lessons of worth for practical use in life, and it is safe to say that no man living applies them better to himself and family than does President Joseph F. Smith. His mother died Sept. 21st, 1852, leaving him an orphan at the age of 14. When 15 years of age he was called on a mission to the Sandwich Islands. He received his endowments in the Old Council House, and was set apart in the same building by Apostles Parley P. Pratt and Orson Hyde. Brother Pratt, who was spokesman in setting him apart, declared that he should receive the knowledge of the Hawaiian language "by the gift of God as well as by study." This prophecy was literally fulfilled, for in less than four months from his arrival (two weeks of this time was spent in severe sickness) he was able to make a tour of the Islands of Maui; to preach, baptize and administer the Sacrament, etc., all in the native language. He left his mountain home to fulfill this mission, May 27th, 1854, in company with other missionaries. The Southern route was taken, accompanying as far as Cedar, President Young and party, who were on their tour to the Southern settlement. This little band of missionaries was headed by Parley P. Pratt. In crossing the desert country, from Southern Utah to California, they were followed a long distance by numbers of the Pah-Ute Indians, who were almost famishing for food. The only alternative was to share food with them, which they did to keep on friendly terms. As a result the missionaries were compelled to subsist on very short rations, consuming the last of their supplies the day they reached Cajon Pass. Parley P. Pratt proceeded to San Francisco. During the sojourn of Brother Joseph F. in California, he worked hard for a livelihood to earn means sufficient to pay his passage across the Pacific to Honolulu; much of his time being spent in the manufacture of cut shingles. He and his fellow missionaries embarked upon the "Vaquero," and after a somewhat disagreeable voyage they landed in



Honolulu, Sept. 27th, 1854. After a few days there Brother Joseph was assigned to the island of Maui, to labor in company with his cousin, Silas Smith, S. B. Thurston and Washington B. Rogers. He was shortly afterward prostrated for more than two weeks with a severe fever. Upon his recovery he was assigned to Kula, the place where President Cannon first introduced the Gospel to the Hawaiian race. He pursued the study of the language with much diligence and faith, soon being able to bear witness that "by the gift of God, as well as by study," were the words of Brother Pratt concerning his acquisition of the language verified; his experiences brought him near to the Lord. Relative to the manifestations of the Spirit to him he says: "Of the many gifts of the Spirit which were manifest through my administration, next to my acquirement of the language, the most prominent was perhaps the gift of healing, and by the power of God, the casting out of evil spirits which frequently occurred." One stance occurred at Wailuku, where he sojourned with a native family, being engaged in the study of the language. One night the woman was suddenly seized with evil spirits. She went through all manner of hideous contortions. Her husband was overcome with such fear that he trembled as a leaf in the wind. Brother Joseph was seized with fear at this new and unexpected demonstration, but suddenly all fright left him, the power of the Holy Ghost rested upon him, and he stood upon his feet, facing the woman possessed of demons. "In the name of the Lord Jesus Christ I rebuke you," he said, when suddenly the woman fell limp to the floor and became as one dead. The husband pronounced her dead, and then set up a hideous howl, which Joseph promptly rebuked, after which quiet and peace was restored and the young missionary proceeded with his studies. Brother Joseph labored upon the island of Maui over eighteen months with great success. The readiness by which he acquired and used the language astonished his brethren and the natives. After President Hammond took his departure for his home in Utah, Brother Joseph presided over the Maui Conference; later he also presided over the Kohala Conference for six months, and the island of Hawaii for the same length of time.

Brother Joseph was laboring upon this island at the time of the great volcanic eruption of 1855. He says: "I experienced the tremendous shocks of earthquake which immediately preceded the eruptions, and subsequently visited the great lava flow which issued from the crater. It was said that this eruption in the quantity of lava thrown out, has probably never been surpassed during the residence of foreigners on the islands. The flow continued for about thirteen months, reaching to within six or seven miles of the city of Hilo, more than sixty miles from the crater. The city and bay of Hilo were in imminent danger of destruction for months. I have seen it stated since that the area covered by lava from this eruption exceeded three hundred square miles, or about one-thirtieth of the area of the island of Hawaii." President Smith continued his labors upon the islands with efficiency, passing through many scenes which added strength to his testimony of the Gospel and fitted him for positions of responsibility, to which he has since been called. He has sometimes said that he was "never thankful but once that his first mission was upon the Sandwich Islands, and that once has been all the time, from the time of his mission to the present date."

Owing to the approach of Johnson's army to Utah President Young sent instructions that he desired all Elders laboring in foreign missions to return home. Accordingly President Smith and other Elders took passage on the bark Yankee, Oct. 6th, 1857. Upon landing at San Francisco they reported

to President George Q. Cannon, at the Western Standard office. Shortly after arriving on the coast Brother Smith journeyed south to Santa Cruz, there joining a company. He next arranged to drive a team to Utah for George Crismon, arriving in Great Salt Lake City Feb. 24th, 1858, having been absent four years all but a little over three months. Immediately upon his return home he joined the militia, and started with an expedition to intercept the hostile army, which had been sent to Utah, without the slightest cause of justification. He served under Col. Thomas P. Callister, and later was Chaplain of the regiment under Col. Heber C. Kimball. He says, in speaking of his enlistment and experiences in the Utah army:

"The day following my arrival home I reported myself to President Young and immediately enlisted in the legion to defend ourselves against the encroachment of a hostile and menacing army. From that time until the proclamation of peace, and a free and full pardon, by President Buchanan came, I was constantly in my saddle, prospecting and exploring the country between Great Salt Lake City and Fort Bridger, under the command of Col. Thos. Callister and others. I was on picket guard with a party of men under O. P. Rockwell, when Commissioners Powell and McCollough met us near the Weber river with the President's proclamation. Subsequently I was on detail in the deserted city of Great Salt Lake, until after the army passed through the city, and thence to Camp Floyd. After this I assisted my relatives to return to their homes, from which they had fled, going to the south some time previous."

At the session of the Legislature held in the winter of 1858-59 President Smith officiated as sergeant-at-arms in the council, and on March 29, 1858, he was ordained into the Thirty-second Quorum of Seventies. He was married April 5, 1859, and on Oct. 16, of the same year was ordained a High Priest, also being made a member of the High Council of Salt Lake Stake of Zion. At the April Conference, 1860, Brother Joseph was called on a mission to Great Britain. He was in straightened circumstances financially and was almost obliged to discontinue housekeeping, and allow his wife to return to her mother's home for the time being. He was soon on his way, in company with his cousin, Samuel B. Smith, each driving a four-mule team, to pay their way across the plains. They had an interesting trip to the Missouri river; from that point to New York they went by way of Nauvoo and viewed the homes of their childhood days, calling upon the wife and children of the Prophet Joseph Smith. They sailed for Liverpool July 14, arriving in that port on the 27th of that month. During his mission in England President Smith traveled in various conferences, and in all his ministrations among the Saints and strangers left an impression for good that can never be effaced. President George Q. Cannon was also in Great Britain on a mission at the same time, and it was while there, perhaps, more than any other place they learned to love and esteem each other; where a friendship was established which has grown stronger as the years have gone by. That was the commencement of an intimacy which their labors together in the same councils of the Holy Priesthood have enhanced from that time to the present moment.

During his mission in Europe President Smith, with President George Q. Cannon, visited several of the conferences in Denmark, and with Elder Brigham Young, Jr., and others, visited Paris, France. Brother Joseph F. was released after filling a most honorable and efficient mission, returning home in 1863; himself and companions were in New York City, at the time of the "dreadful riots," which occurred in July of that year. Crossing the plains, he was Chaplain in Capt. John W. Woolley's company. Arriving home he found his wife in a very poor state of health, which for some time grew worse, but he waited up-

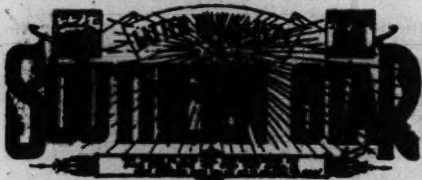
on her day and night with little or no rest for many weeks, when she gradually recovered her health. It was not in the providences of the Lord that Brother Joseph should remain long at that period of his life to enjoy the quiet and peace of home, for in March, 1864, he started on his second mission to the Sandwich Islands. He went in company with Apostles Lorenzo Snow, Ezra T. Benson, Elders William W. Cluff and Alma L. Smith. The purpose of their mission was to regulate the affairs of the church on the Islands, which had been greatly interfered with by one Walter M. Gibson, who had presumptuously established himself as leader of the Church upon the Islands. They labored faithfully to convert Mr. Gibson from his wrong doing, but to no avail. The man was not honest at heart, and they were obliged, for the protection of the native Saints, to excommunicate Gibson from the Church. The trouble being settled, the Apostles soon returned to America, leaving President Smith and other American Elders in charge of the mission. He returned from this mission in the winter of 1864-65. While upon this mission an incident occurred which is worthy of note:

The ship upon which the brethren arrived was anchored in the channel, where the sea was usually very rough. A breakwater had been constructed, and by the protection of it the natives successfully ran their boats ashore. However, in approaching it there was danger of disaster. It was proposed to land the passengers in the ship's freight boat, which was unwieldy and not easily managed.

President Smith at once apprehended the danger and stoutly protested against the proposition, warning the brethren of the great danger of capsizing the boat at the breakwater. He refused to accompany them in the boat, and tried to persuade his co-laborers not to go. They were persistent, however, and made the attempt, while Brother Joseph offered even to go alone for a better boat. When they were determined to go he persuaded them to permit him to remain on the anchored ship and leave their clothing and valuable articles with him. They consented to this reluctantly, and as they moved away from the ship, Joseph stood upon the latter gazing at his brethren with awful anxiety, apparently knowing their fate. His fears were not ungrounded, for as their unwieldy freight boat struck the breakwater a heavy wave dashed against it and instantly capsized it, emptying its human cargo into the surging billows. A boat manned by natives came to the rescue and recovered all but President Snow, when they started for shore. Brother W. W. Cluff demanded the return of the boat, that they might secure Brother Snow, which was done, and when his remains were recovered, to all appearances he was dead. Through the mercies of the Lord, however, he was restored to life. All this time Brother Joseph stood in awful suspense, a helpless spectator upon the floor of the anchored ship. This action of President Smith indicates that fearless trait of his character which has been manifest throughout his life, showing that he has the courage of his convictions, and is most vigorous and earnest in expressing them. When Brother Smith returned home from this mission, he was employed as a clerk in the Endowment House and at the Historian's office, frequently performing home missionary work in the Territory. He was also an active and efficient member of the Great Salt Lake City Council for several terms; the effects of his influence in that municipal body are today monuments of worth to the city of Salt Lake. The possession of Liberty Park today by Salt Lake City is due to his influence and determined convictions, more than to the labors of any other man. July 1st, 1866, he was ordained an Apostle by President Brigham Young, and on the 8th of October,

(See Page 239.)





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SATURDAY, JUNE 23, 1900.

### ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our consciences, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."—JOSEPH SMITH.

### MODERN METHODS.

Many perhaps have noted that certain preachers, called ministers of the meek and lowly Savior, are again at their old trick of disturbing the peace of mind of liberty-loving people. They are in a cowardly manner doing to the Mormon Elders just what the enemies of Christ did unto Him in His day, and yet they claim it Christlike. When a porcupine gets in a close place he always begins to throw his quills. It is his only means of defense. He is not a fighter, he is not a foot racer; his only protection is to make himself as disagreeable as possible. When our Elders go into a neighborhood the ministers will not meet them with Scripture and reason, they will not come out openly and accept the truth as it is in Jesus, but instead use the same method as the porcupine of throwing their quills of falsehood. It is their only means of defense, but at once cowardly

and unjust, and in the end will bring condemnation to their souls. These preachers are not called of God, and therefore have not His spirit to guide them, but think more of money getting than of soul saving. Their only protection and shield is in flinging filth when they get cornered. Nature gave unto the porcupine his quills as a means of defense when cornered, and so does Satan arm these so-called preachers with falsehoods, that when cornered by truth they might defend themselves by letting them fly broadcast. It does seem strange, nevertheless it is a fact, that the different religious sects will jangle and quarrel with each other until it seems that a reconciliation is out of the question, and yet just as soon as an Elder of the Church of Jesus Christ of Latter-day Saints comes into their midst they will all join hands and lay plots and devise ways and means of getting rid of these "despised Mormons." Instead of taking up their Bibles and going to the Elders in brotherly kindness, with a desire to point to them their errors, they take up the club and lash; raise mobs and then tell the people they are humble servants of the Master. "It must needs be that offences come, but woe unto that man by whom the offence cometh."

"It were better for him that a millstone were hanged about his neck, and he cast into a sea, than that he should offend one of these little ones."

### "WITHOUT MONEY AND WITHOUT PRICE."

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money, and without price." (Isaiah 55:1.) Here we have a call, uttered by a Prophet of the living God unto all those who are athirst for righteousness. This call extends, as the Prophet hath said, unto "every one that thirsteth;" but fearful lest the poor should think themselves not accounted worthy of this "milk and wine" of salvation, the holy man of God—Isaiah—continues by saying, "and he that hath no money; come ye, buy and eat." Who is it that "hath no money?" Is it not the poor among men, and those that are in the lowly walks of life, that have no money? It is verily true! And they—the poor among men—are given the blessed promise of enjoying the gifts of the Gospel of Jesus Christ. The Gospel, therefore, must needs be free, else how could they "that have no money" purchase the same?

Let us turn our attention to that good old Book of Books—the Holy Bible—for within its sacred pages we shall find much to comfort and gladden the hearts of the poor; we shall find much to support and uphold the doctrine that the Gospel shall be preached free; and we shall also find that the Lord condemns those who preach for hire, and divine for money.

The Apostle Paul says, "For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, see these things." (I Tim. 6:10, 11.)

This passage of Scripture is preceded by a verse which informs us that riches drown men in destruction and perdition. In this same chapter of Paul's epistle to Timothy, we find that those destitute of the truth suppose that gain is godliness (5th verse). Today, we observe that a

large salary makes a big preacher. If the Christian (?) minister of today can demand and obtain \$5,000 a year, why it goes to say that he is an evangelist of no small type. But the country pastors, sometimes called "Jack-legged preachers," who can only succeed in draining the members of their circuit of, say \$500, why he is not designated as a great preacher, as is his fellow laborer who receives the larger salary. Why is this the case? Cannot we truthfully say that it is an exact fulfillment of what Paul said, writing to Timothy: they are "destitute of the truth, supposing that gain is godliness?" (I Tim. 6:5.)

"Be ye followers of me, even as I also am of Christ." (I Cor. 11:1.) Paul coveted no man's silver or gold, but energetically labored for his sustenance with his own hands. (Acts 20:33 and 34) that he, by so doing, might not abuse his power in the Gospel. (I Cor. 9:18.) Peter commanded the Elders to feed the flock of God, not for filthy lucre (money), but of a ready mind (I Peter 5:2), not following the way of Balaam, who loved the wages of unrighteousness (II Peter 2:15). When our Lord sent His Apostles out on their first mission, He commanded them to go forth and preach saying, "The Kingdom of Heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils. Freely ye have received, freely give." (Matt. 10:7-8.) He never revoked this command, and it is enjoined upon all who would preach the everlasting Gospel. Furthermore we hear Him declaring, as an evidence of His Messiahship, that "to the poor the Gospel is preached." (Luke 7:22.) He, the Savior of the world, the Redeemer of all the sons and daughters of Adam's race, neglected not the poor, neither did He deprive them of the glorious privilege of hearing and accepting the glad tidings of great joy which were heralded by Him and His humble followers.

The Scriptures of Holy Writ return again and again to condemn the practices of a hireling clergy, and to uphold, indorse and sustain the actions of the true followers of the Lamb who preach the Gospel free.

In conclusion, let the words of John, the divine Revelator, be heard, "And the Spirit and the bride say come, and let him that heareth say, come, and let him that is athirst say come; and whosoever will, let him take the water of life freely." (Rev. 22:17.)

### PRESIDENT LORENZO SNOW.

Our venerable leader and beloved President, Lorenzo Snow, has been afflicted with illness of late, but we are pleased to announce to the Elders and Saints of the Southern States Mission that he is convalescent at the present time. Let the prayers of all Israel ascend to the Throne of God in behalf of President Snow, that we may all be blessed with his presence, comforted by his loving words, and instructed by his choice admonition and God-like wisdom, for many days yet to come.

Elder W. O. Phelps is now in charge of the Louisiana Conference. Although there are but a small force of Elders in that conference, yet the brethren in the past have done nobly, and we rest assured that under the guidance of Brother Phelps the good work will continue.

God gives every bird its food, but He does not throw it into its nest.—J. G. Holland.



## THE BOOK OF MORMON—ITS AUTHENTICITY.

A LECTURE GIVEN BY INVITATION, APRIL 29, 1900, BEFORE THE OHIO LIBERAL SOCIETY, CINCINNATI, OHIO, BY ELDER BEN. L. RICH.

(Continued from Page 227.)

Thus you see the frailties of the strongest objections advanced against the authenticity of the work in question. Many more arguments and objections were raised but they are all too absurd and self-contradictory to receive any attention whatever. And the history of the western ancients will have to be explained by much stronger arguments than have been advanced heretofore to disprove its truthfulness. Now since the objections are so palpably weak and irrational, the evidence of its authenticity must necessarily evince strength and reason. And I ask you candidly to weigh carefully the proofs of its claim.

There is a fulfillment of prophecy in the coming forth of this record.

The Book of Mormon purports to be a history of a remnant of the people of Israel that was practically destroyed. It is claimed to have been taken from the earth and translated in an ancient style somewhat resembling biblical. And Isaiah (29 chap.) in speaking of a people akin to Israel wrote: "And thou shalt be brought down and shall speak out of the ground and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust." Does not the Book of Mormon fulfill this ancient prediction? Some of the characters were transcribed from the plates and given to Martin Harris who took them to Professor Anthon, of New York. The Professor gave a certificate of the genuineness of the characters, saying that they resembled the ancient Egyptian Chaldaic Assyria letters. A Prof. Mitchell of New York also gave similar testimony. "Where did this man Smith get the records?" asked Mr. Anthon. He was told that he received them from an angel. He continued, "Bring me the plates and I will translate them." Mr. Harris said that a part of the records was sealed, that Joseph was not permitted to translate but part of them, whereupon the doctor heartily ejaculated, "I cannot read a sealed book," thus fulfilling another of Isaiah's predictions (29 chap.) which read: "And the vision of all is become unto you as the words of a book (the words of the book, not the book itself) which men deliver to one that is learned, saying read this I pray thee; and he saith I cannot for it is sealed; and the book is delivered to him that is not learned." Can you not also see the fulfillment of ancient prediction in this passage?

The Book of Mormon purports to be a record of the descendants of Joseph. The Bible is principally a record of the descendants of Judah. We hold that the Bible and Book of Mormon contain many truths in common, and are one in the cause. The Prophet Ezekiel knew of the coming forth of the two books and purposely wrote (37 chap.):

"Moreover, thou son of man, take thee one stick, and write upon it, for Judah, and for the children of Israel his companions; then take another stick, and write upon it, for Joseph, the stick of Ephraim, and for all the house of Israel his companions:

"And join them one to another into one stick; and they shall become one in thy hand.

"And when the children of thy people shall speak unto thee, saying, wilt thou not show us what thou meanest by these?

"Say unto them, thus saith the Lord: Behold I will take the stick of Joseph, which is in the hands of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand." When we realize that the ancients wrote on papyrus and parchment and rolled them

upon sticks and called the writing a scroll, a book or a stick, the weight and significance of this quotation can be seen.

Christ made a remark recorded by John (10) which has great meaning. In the Book of Mormon it teaches that Christ visited the people of this continent after his crucifixion. We know that on the eastern continent Christ did not go among any people other than the Jews. And until the explanation found in the abridgement of Mormon the statement of Jesus was considered mysterious. He said: "And other sheep I have which are not of this fold; them also I must bring and they shall hear my voice, and there shall be one fold and one shepherd." There are many more Biblical proofs of the Book, but the paragraphs quoted show that its advent satisfies clearly, literally and exactly predictions of the Prophets.

But from the researches of scientists in the traditions of the Indian and in the antiquities of America we find greater evidence of the authenticity of the Book of Mormon. Now when the record was published in 1829, the wonderful ruins and relics of the new world's antiquities practically lay undisturbed, in the sleep of centuries. But the facts revealed in American Archeology and ethnology wonderfully show that the work brought forth by Joseph Smith is at once reasonable and consistent.

Furthermore, the history of America's past, makes it plain that an imposition could not summon to its support such evidences as discovery and investigation afterwards contributed to the account published through the instrumentality of the boy Joseph.

When the Book of Mormon said that this continent had been inhabited by a powerful, intelligent race which enjoyed a civilization akin to that of the old world in past centuries, men of more zeal than wisdom laughed at the idea. They said can this man believe he can palm off onto intelligent people such absurdities? They sneered at the proposition that the progenitors of the Indian ever lived in a state of civilization. But research came to the rescue, and we now find proof that the civilization of ancient America rivals that of ancient Egypt, Assyria and Babylonia. The ancients of this hemisphere understood an advanced style of architecture. They built cities with walls, with terraces, with towers and with paved streets, many of which exist well preserved today in New Mexico, Arkansas, Arizona, Mexico, Yucatan and Central and South America. In Yucatan there is a foundation which contains a stone of almost incredible dimensions, a rock much larger than can be managed nowadays. This stone is shown to have been taken from a quarry over a hundred miles distant. To have quarried and transported such a stupendous block of granite gives evidence that a knowledge of levers and engineering prevailed. They knew how to temper copper to such hardness that it could cut steel, an art unknown today. They understood the art of making and coloring glass. They understood geometry, the science of war and fortification. In New Mexico there have been unearthed networks of cemented rock canals, which carried water onto an arid land. This shows that the 19th century is not the only age that can boast of artificial irrigation. Hieroglyphics and queer characters are found engraved on walls, columns, monuments, pyramids and parchment scrolls over all the hemisphere, proving that the ancients possessed a written language and enjoyed an advanced civilization. And since an intelligent and civilized race did exist upon this continent would it not be cruel, unnatural, unmerciful and unjust, for a loving and just God to withhold His blessings from this people and favor another

people no more worthy of such blessings? Does not the God of heaven tell us that He is an impartial Being, no respecter of persons? Would it not be the height of partiality to bless the inhabitants of one part of the earth with the plan of happiness and salvation, and hold another race in chains of darkness?

But the Book of Mormon solemnly affirms that the ancients of this land did have the Work of God and did know of Christ and His gospel. When this information came to the world in the early decades of this century, men ridiculed more and more the claims of Joseph Smith. They thought surely he had greatly underestimated the intelligence of the age or else had lost his mental balance. But investigation again came to the rescue, as investigation often does. It shows that the religion and tradition of the aborigines of America resembled that of the Israelites. Although the traditions and belief through apostasy, ignorance and degeneration lost many of their beauties and gave place to vague superstitions, we can, however, see in the belief of the native races a parallel of biblical teachings. Not many years ago in Licking County, O., a tablet was discovered, containing, inscribed in corrupt Hebrew, the ten commandments. Parchments have been discovered recording prophecies of Isaiah and other ancients. There are extant many stories among the Indians relative to the deluge and the confusion at Babel. The Central American used to practice the rite of circumcision. The ancient Peruvians offered burnt animal sacrifices. We note in these things, rudiments of the practices in the Mosaic dispensation. It is explained from the fact that Lehi left Jerusalem long before the Christian era. He brought with him a language of his fathers and worshipped in the customs of the Jews.

The Book of Mormon also states that a knowledge of Christ was held by the peoples whose history it records, and we find in the religious beliefs of the Indian races corroborative evidence of this assertion. The ancient Chilians said that their fathers were visited by a wonderful person full of grace and love, who did many wonderful works and taught them to worship a creator who dwells in the heavens, whom they called the Great Spirit. The ancient Mexicans found a deity in one Quetzalcoatl who, they held, took upon himself human nature, endured sorrows and pain and voluntarily died for the wrongs of their fathers. This same Quetzalcoatl is chiseled in the walls of an ancient temple, with outstretched arms, crucified, bearing imprints in his hands and feet. We can see in this traditional Quetzalcoatl none other than the crucified Christ. The early Catholic priests found in Yucatan a perfect knowledge of the God-head, among the natives. And they, the priests, in their inability to account for its origin, said that Satan had instituted a counterfeit religion. The people of Yucatan believed in God who resided in the heavens, even the Father, the Son and the Holy Spirit. They said the Father's name was Yeona; that his son was born of a virgin; that he was scourged and put to death with arms outstretched upon a beam of wood; that he came to life again and went to His Father and afterwards sent to them the Holy Spirit, who came in the person of a good merchant, distributing precious gifts abundant and divine. This is not mysterious to one familiar with the Book of Mormon.

We are also told that the sign of the cross was prevalent among the Mexicans at the time of Cortez and that the priests who accompanied him were astonished to find that the Aztec priests practiced an ordinance similar to the sacrament of the Lord's Supper. They were seen to mix blood with a cake of flour and to consecrate it and distribute it to the people to eat, saying that it served as the flesh of Deity. Again I say, while these ordinances and traditions of the Indian peoples are corrupt, we can plainly see in them corroboration of the statements of the Book of Mormon.

From the researches of such men of



unquestionable authority as Waterman, Baldwin, Scott, Lord Kingsborough, Schoolcraft, Pritchard, Botwini, Clarence, Priest, Morgan and Prof. Jas. E. Talmage, one of few Americans of the Edinburgh Society of Geology, has compiled these conclusions:

(1) "That America was inhabited in very ancient times, probably soon after the building of the Tower of Babel." This agrees with the Book of Mormon; for it says that Jared left the old world for this continent soon after the confusion at Babel.

(2) "That the continent has been successively occupied by different peoples, at least by two classes or races at widely separated periods." The Book of Mormon states that the Jaredites occupied this continent from the scenes at Babel till the sixth century B. C., and that the Nephites and Lamanites occupied the hemisphere from the fifth or sixth century B. C. till the fourth century A. D., when the Nephite nation became extinct, leaving only a degenerate remnant of the Lamanites.

(3) "That the aboriginal inhabitants came from the east, probably from Asia, and that the latter occupants, or those of the second period, were closely allied to, if not identical with, the Israelites." The Book of Mormon says that Jared came from Asia and that Lehi, an Israelite, came direct from Jerusalem.

(4) "That the existing native races of America have sprung from a common stock." This agrees identically with the Book of Mormon.

Now, my friends, appeal to your reason and ask yourselves the question, could Joseph Smith, a youth unlearned in the sciences and classics, unschooled in geography and history, by his own accord and wisdom have authorized a work which in after years summoned to its support the evidences of an extinct civilization? Had the work been of an ignorant, presuming mind, is it not much more reasonable to conclude that instead of proving, the tombs of American antiquities would have furnished evidence sufficient to disprove and overthrow such a work as the Book of Mormon with all its claims? The force of archeological and ethnological corroboration of the Book of Mormon is self-evident and gives it uncontradicted support of its authenticity.

But there are other evidences of the Book of Mormon. The question might be asked: Who other than Joseph Smith saw the plates from which the record was translated? On account of the sacred character of the volume, it was not exhibited to satisfy mere curiosity. But eleven men, praised for their honesty, truthfulness and sobriety, give their testimonies to the fact that they saw and handled the plates. They subscribed their names to an affidavit, solemnly affirming upon the honor of their manhood, that they saw and handled the curious volume; that it was marvelous to their understanding; but nevertheless they gave their word to all men and nations what they saw and did, and called upon God and angels to witness that they spoke the truth. But, says one, could these men not have been deceiving? Men noted for honesty and truthfulness do not very often deceive in such matters, but let us see. When men deceive they do it either for wealth, for power or for notoriety. If these eleven witnesses were not speaking the truth, what other motives would prompt them to fabricate? Could they have sought wealth by their testimonies? It seems a queer way of becoming rich, for by their act they were socially ostracized; nay, more, they were ridiculed and abused. By being "Mormons" they were mobbed, plundered of all they possessed, their homes burned and their lives jeopardized. These are not the proceedings of men in search of wealth by lying. Most of the number lost their standing in the church, lived in poverty and were offered bribes to retract from what they had sworn to; but they never denied their testimonies. No, it could not have been for money that they gave their good names. Then, was

it for power? Had it been, when most of them lost their standing in the church, when they were excommunicated and became enemies of Joseph Smith, and forfeited the chance of realizing any ambition or power whatever, had power been their motive, they, in anger or in jealousy, would have denied their testimonies. Surely, through revenge, one would have retracted his statement to overthrow the work which grew on his testimony. Was it for reputation or notoriety, then, they might have deceived? Indeed, what enviable notoriety; to be called an imposter, a "Mormon," to be mobbed, and risk their lives, all for the sake of reputation. Had their motives been for notoriety, when they were excommunicated from the church, could they not have gained more popularity and notoriety by denying their testimonies and thus be the means of overthrowing such a growing and gigantic organization? But they did not. They could not have been under a spell of mental hallucination. Who ever heard of a young man deluding eleven of his superiors by mental magnetism, and holding them deceived all their lives, when separated from them in after years in every way? No, it was no deception, delusion, or imposition. The evidence of any three of the eleven, if given against any man in the courts of the United States, would convict him of any crime. The testimonies of Joseph Smith and the eleven witnesses to having seen and handled the plates, would convince before any impartial court. There are millions of people who believe in the resurrection of Christ, through the testimonies of a few witnesses, two thousand years ago. Yet the evidence of the witnesses of the Book of Mormon is stronger, more binding, more conclusive and lasting than the witnesses of the immortal Christ. The evidence of the Book of Mormon is not from contradicted sources, filtered through ages of ignorance and superstition, as have many of the strongest supports of the Christian faith. There is much more cause to question the witnesses of Christ's immortality than to doubt the validity of the testators of the Book in question. Still there are men who accept without thought the former, and because the latter saviors of Mormonism, still not knowing what Mormonism is, they will not give it reasonable attention. No: the witnesses of the metallic plates were not deceiving. Who ever heard of a conspiracy among men embracing whole families, risking their lives, sacrificing their property, losing their good names, and all for what?—for the sake of elevating and making better the human family? Who ever heard of such a deception! Had it been deception, in after years, when in disappointment, when in poverty, when entertaining bitterness against one another, surely one, just one, would have exploded the folly, had it been a folly. But to the end each man upon his deathbed, whether in or out of the pale of the church, reaffirmed his testimony of the Book of Mormon. What would Christendom give for such evidence in proof of its ancient record?

Now, my friends, you have heard in brief my humble attempt in support of a work which I revere as bearing the impress of truth upon its pages. The Book of Mormon in its construction is simple, logical and harmonious. The spirit which permeates its pages feeds the soul. To read it is to be a better man, to feel purer and happier. It, in itself, is an argument able to satisfy its claims in its evidence of prophecy and consistency. You have heard exploded its objections and noted its proof from various sources. Is it not reasonable? Does it not deserve careful and serious investigation? If it is true, is it not of incalculable value to the human family? If it is not true, why have the brains of men been at a loss to show its falsity? If true, it will weather every wind of opposition. Its proof makes it true. It explains the origin of the Indian races. It is a criterion by which to tell the truths of the Bible and serves as a key to many so-called mysteries of the Jewish scriptures.

It is an evidence that God lives. It is an evidence that Jesus is the Christ. It is an evidence that when the Spirit of Joseph Smith was beaten back to the bosom of its God by an ungrateful and blood-guilty world, the inhabitants of the earth had again martyred a valiant son of the Great Eternal Father.

### GLEANINGS.

Sunday last, Elders Iverson and Perkins came up from Memphis, spending the day with us. These brethren, with others, are doing a good work in that city.

Monday, the 18th inst., a company of twelve Elders arrived from Zion. We also were favored with the presence of Brother John H. Bankhead, who was on his way to Florida, having been transferred from North Kentucky to the proverbial "Land of Flowers."

Last week a number of Elders going to and returning from their fields called and paid the office brethren a visit. Elders Blake, Gay and Rogers, who have been honorably released from labors in the North Carolina Conference, called upon us en route home, spending the day visiting, etc. Elder J. A. Robison, of the East Tennessee Conference, was so anxious to get home that three hours spent in Chattanooga seemed like months. He no doubt thinks the railroad people very unaccommodating because they do not run trains every hour, bound for Zion.

Forsyth county, Georgia, has been favored for a short time with the presence of Elders R. D. Green and E. T. Mayhew, but it seems their labor of righteousness was not appreciated by some of the people. Having canvassed the county seat, they proceeded to the northeastern part of their field. On the 13th inst. the brethren were successful in getting the Castleberry school house to hold a meeting in. That night about 8:30 o'clock (meeting having been given out during the day), a crowd of boys and men, numbering about thirty, began to gather. The Elders had sung a few songs, when a young Baptist preacher informed them that "they did not allow Mormons in their neighborhood." The preacher of the word (?) then withdrew, when eggs, rocks, etc., were thrown through the windows and doors by outside parties. The brethren were then told to "make tracks," and amid a shower of the aforesaid over-ripe hen fruit and the vilest cursing, they moved up the road with the mobocrats following. Finally at the turn of the road the brethren retreated into the protecting woods, while the mobbers thinking they had continued up the road, proceeded past them. In closing the Elders write: "This is our first experience with rotten eggs in the hands of modern Christians, and we hope it will be the last, for indeed these people's idea of Christianity and rotten eggs seem to work harmoniously."

Why ministers are sent to the so-called "poor heathen lands," to civilize those people, when in this boasted land of liberty such uncivilized people exist, we cannot understand. When men claiming to be ministers of the Son of God will persecute Mormon Elders they show their true color—hypocrites of the worst type.

### Summer Excursions—Colorado, Utah.

The Union Pacific will place in effect June 21, July 7 to 10, inclusive, July 18 and August 2, summer excursion rates of one fare for the round trip plus \$2 from Missouri river to Denver, Colorado Springs, Pueblo, Ogden and Salt Lake. Tickets good for return until October 31. For full particulars address J. F. Aglar, General Agent, St. Louis.

### Reduced Rates to Salt Lake, via Union Pacific.

June 25th to July 11th, Union Pacific make one fare plus two dollars for the round trip, Chicago, St. Louis and Kansas City to Ogden and Salt Lake.



## SKETCH OF PRESIDENT J. F. SMITH.

(From Page 235.)

1867, was called to fill a vacancy in the Council of the Twelve. When President Young chose to have more than two counselors President Joseph F. Smith was one of the number selected.

In 1868 he was called with President Woodruff and Elder A. O. Smoot, to go to Provo and labor for the upbuilding of that city and Utah county. He served one term in the Provo City Council. By permission of President Young he in 1868-69 removed his family back to Salt Lake City and resumed his labors in the Endowment House and Historian's office. On Feb. 28, 1874, Brother Joseph F. started on his second mission to Great Britain. This time to preside over the European mission. During his labors in Europe, Scandinavia, Germany, Switzerland and France were visited, as well as the several conferences of the British Isles. Brother Joseph proved himself to be one of the very choicest Presidents that has ever presided over any mission, not only for his prompt and wise methods of conducting affairs, but also his humbleness in obeying the whisperings of the Spirit, for which he constantly lives; for his personal love and tender-hearted kindness to every Elder in the mission, which has endeared him to the hearts of thousands of Elders and Saints, who have lived and labored directly under his personal ministrations.

Soon after the decease of President Geo. A. Smith, in the fall of 1875, Brother Smith was released to return home; and upon returning from this labor of love he was appointed to preside over the Saints in Davis county, the county at that time not being organized into a Stake of Zion. He held this position until the spring of 1877, when he was called on his third mission to Great Britain. Before leaving he witnessed the dedication of the St. George Temple, the first completed in the Rocky Mountain country. During his labors on this mission Elder Orson Pratt came to Liverpool to publish new editions of the Book of Mormon and Doctrine and Covenants. Later they appeared with copious marginal references and foot notes, prepared by Elder Pratt. About the 1st of September they received the sad news of the death of President Brigham Young and were requested by the Council of the Apostles to immediately return home. They reached Salt Lake City Sept. 27, 1877, and the following year Brother Joseph was sent with Elder Orson Pratt on a short mission to the east. They visited noted places in church history, in Missouri, Illinois, Ohio and New York, calling upon David Whitmer, one of the three witnesses to the Book of Mormon. When the Endowment house was reopened in Salt Lake City, subsequent to the death of President Young, President Joseph F. Smith was placed in charge. In October, 1880, when the presidency of the Church was organized, with President John Taylor at the head, President Smith was chosen to be his second counselor. He was chosen to the same position under President Woodruff, and now occupies that honored station under the presidency of President Lorenzo Snow.

During the presidency of President John Taylor, and under the trying scenes of the anti-Mormon crusade, by direction of President Taylor, Brother Smith performed another faithful mission in the Sandwich Islands. While there he obtained an exact copy of the old Spaulding story, and by evidence incontrovertible showed that not the slightest resemblance existed between the Book of Mormon and the Spaulding story.

His labors in the City Council, the Legislature and other places of civil and financial responsibility, are too numerous to mention in a brief sketch. President Smith has filled every position of trust assigned him with such unblemished honesty and fidelity, that no man can justly say aught against him. One of the grandest traits of his character is

impartial justice. The great system of Patriarchal Marriage, so well designed to prove the hearts of men and women, and to develop in them the principles of pure love, charity, justice and impartiality, has no better examples among God's noblemen than President Joseph F. Smith. Whatever obligation he is under to that sacred principle for his existence, and for the possession of his own posterity, he is meeting that obligation manfully, with the record that his example shall exemplify the truth of Celestial marriage as revealed to the Prophet Joseph Smith.

During his counselorship in the presidency he has traveled extensively in the states of Zion, in Utah, Arizona, Colorado, Idaho, Canada and Mexico, and continues active, whether at home or abroad. As a fitting conclusion of this meagre sketch of a useful and noble life, we quote a pen sketch of President Smith from the able writer, Elder Edward H. Anderson:

"President Smith has been constantly in the service of the public, and by his straightforward course has won the love, confidence and esteem of the whole community. He is a friend of the people, is easily approached, a wise counselor, a man of broad views, and, contrary to first impressions, is a man whose sympathies are easily aroused. He is a reflex of the best character of the 'Mormon' people—inured to hardships, patient in trial, God-fearing, self-sacrificing, full of love for the human race, powerful in moral, mental and physical strength.

President Joseph F. Smith has an imposing physical appearance. Now completing his 62d year, he is tall, erect, well-knit and symmetrical in build. He has a prominent nose and features. When speaking, he throws his full, clear, brown eyes wide open on the listener who may readily perceive from their penetrating glimpse the wonderful mental power of the tall forehead above. His large head is crowned with an abundant growth of hair, in his early years dark, but now, like his full beard, tinged with a liberal sprinkling of gray. In conversation, one is forcibly impressed with the sudden changes in appearance of his countenance, under the different influences of his mind; now intensely pleasant, with an enthusiastic and childlike interest in immediate subjects and surroundings; now absent, the mobility of his features set in that earnest, almost stern, majesty of expression so characteristic of his portraits—so indicative of the severity of the conditions and environments of his early life.

As a public speaker, his leading trait is an intense earnestness. He impresses the hearer with his message more from the sincerity of its delivery, and the honest earnestness of his manner, than from any learned exhibition of oratory or studied display of logic. He touches the hearts of the people with the simple eloquence of one who is himself convinced of the truths presented. He is a pillar of strength in the Church, thoroughly imbued with the truths of the Gospel, and the divine origin of this work. His whole life and testimony are an inspiration to the young.

I said to him: "You knew Joseph, the Prophet; you are old in the work of the Church; what is your testimony to the youth of Zion concerning these things?" And he replied slowly and deliberately: "I was acquainted with the Prophet Joseph in my youth. I was familiar in his home, with his boys and with his family. I have sat on his knee, I have heard him preach, distinctly remember being present in the council with my father and the Prophet Joseph Smith and others. From my childhood to youth I believed him to be a Prophet of God. From my youth until the present I have not believed that he was a Prophet, for I have known that he was. In other words, my knowledge has superseded my belief. I remember seeing him dressed in military uniform at the

head of the Nauvoo Legion. I saw him when he crossed the river, returning from his intended western trip into the Rocky Mountains to go to his martyrdom, and I saw his lifeless body, together with that of my father, after they were murdered in Carthage jail; and still have the most palpable remembrance of the gloom and sorrow of those dreadful days. I believe in the divine mission of the Prophets of the nineteenth century with all my heart, and in the authenticity of the Book of Mormon and the inspiration of the Book of Doctrine and Covenants, and hope to be faithful to God and man and not false to myself, to the end of my days."

## THE PROBLEM SOLVED.

BY ELDER JAMES KIRK.

Prominent among religious circles seems to stand the stubborn and intricate problem of how the firm and permanent foundation of the Church of Jesus Christ of Latter-day Saints, or so-called Mormons, can be successfully combated to accomplish its overthrow. Theological schools have assailed it with a prospective triumph before them; but their brilliant banner of fancied victory has never been unfurled to wave over its ruined stronghold only in vain imagination. The learned, the wise, the great and small, have all contributed to effect its utter annihilation. Sullen and malignant foes have frowned upon its gleaming battlements, but, like a wind-driven cloud, have cast but a transient shadow of gloom upon its perpetual strongholds.

What seems to be most perplexing to the minds of all is the current of power which permeates the whole organization from center to circumference, uniting its members and their interests into one solid compact.

Some have attributed this unanimity to isolation, others to ignorance or plebeian subservance to their despotic leader. But the people themselves proclaim that it is the power of God. And if those who are swathed in the labyrinth of prejudice and bigotry would study more carefully the results of cause and effect, perhaps their mental burden would become less ponderous in trying to solve the "Mormon problem."

Let us search the Scriptures for a little intelligence along this line.

The Apostle Paul, in teaching the ancient Saints, explained to them the nature and necessity of a completely organized body in the Church of God; that they should not be tossed to and fro and carried about with every wind of doctrine and cunning craftiness of men whereby they lie in wait to deceive. (Eph. 4.)

Now, Paul goes on to tell us (I Cor. 12) that the body of Christ (the church) consists of Apostles and Prophets, teachers, evangelists, pastors, etc., Jesus Christ being the head. (Eph. 4-11, Eph. 5-23, Col. 1-18.)

That the subject may be made clear it will be necessary to place these members in their relative positions and dependency on each other. Christ being the head, the Apostles and Prophets being next in order, would constitute the trunk, the evangelists, pastors and teachers the legs; and the members or Saints the feet and toes. Now, we find recorded in the fourth chapter of Ephesians that this kind of a body "fitly joined together and compacted by that which every joint supplieth according to the effectual working in the measure of every part maketh increase of the body unto the edifying of itself in love."

Again, in speaking to the Corinthian